

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 21. NO. 41.

MERIDIAN, MISSISSIPPI, THURSDAY, OCTOBER 14, 1897.

\$1.50 PER ANNUM.

BAPTIST RECORD

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Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription price, \$1.50 per annum.

Money should be sent by express, check on Meridian, New Orleans or New York; Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices (not lengthy ones) not inserted at all.
Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.
The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.
Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

True courage is seldom manifest in fierce passion, but there are plenty of the symptoms of weakness and cowardice, oftentimes, in remaining silent when truth requires that one should speak.

We were not able to reach either Enterprise or Forest when we were last due there, but learn that our people at both places are not only exempt from the prevailing fever, but all other sickness. For this we are devoutly thankful. We learn that our Forest young people gave a very choice and highly moral entertainment, on the night of the first inst., that yielded a handsome sum for the yellow-fever sufferers at Biloxi. It was due mainly to the efforts of Miss Bessie Eastland and Miss Loulie Womack.

THE Pulpit, Pew and Home is a new venture in newspaperdom. It is issued at Houston, Texas, by Rev. J. S. Duncan, and is aimed to fill a special place in our Southern Baptist journalism. Its initial issue, Vol. 1, No. 1, is a very presentable twenty page folio of fair size. If it should keep up to its present state of efficiency it will do well, and we see no reason why it should not only do that well but grow as do all other young enterprises. It goes at \$1.50 per annum, and it is worth it all and more. We wish the new enterprise well.

We note the observation that at the opening of the fall term of "Brown University", one of the most prominent absentees was the much talked of "Rockefeller check". Now if it should turn out sure enough that Mr. Rockefeller withholds a promised donation from the University because of the bimetallic views of Dr. Andrews, the president, while giving lavishly to the Chicago University, then it will appear that, after all, his school donations are not so much a matter of benevolence as a matter of controlling politics and promoting liberalism in religion.

EXPOSITORY

HEBREWS 1:1-4.

These verses are full of striking contrasts between the Old and the New Revelations. This brings us to the third point to be considered.

III. The superiority of the New Revelation to that of the Old. The Old was fragmentary and revealed in many ways; the New has unity and completeness. The Old was delivered of old time; the New in these last days. In the Old, God spoke to the fathers; in the New he speaks to us. In the Old, God spoke in the prophets; in the New he speaks in his Son. The writer's design is to treat the superiority of the New. Of these contrasts he passes over

at except the organ of the New Revelation. God speaks to us in his Son. The superiority of the later Revelation, he finds to consist principally in the organ in which God speaks. God speaks to us in one who is Son.

1. The word son evidently refers to the incarnate Son, in his inseparable union with humanity. "That Christ's sonship involves essential equality with God, is certain. The relation is grounded in his essential and eternal nature; but more commonly in scripture the term designates his historic manifestation." But while the reference is to the historic, incarnate Son, special emphasis is thrown upon his divine nature—His nature, rather than his personality. This Son became the organ of the New Revelation. God was speaking in his Son during his historic manifestation and activity. The writer is here in accord with the teaching of Jesus himself. The spirit of God was upon him. He came upon him at his baptism and remained with him. John 1:33-34. Jesus cast out devils by the Spirit of God. The words he spoke were the words of his Father. John 8:28, 29, 35. The works which he did the time of their doing were all given him of the Father. "I came not to mine own will but the will of him that sent me." "If I do not the works of my Father, believe me not, but if I do them, though ye believe not, we believe the works, that ye may know that the Father is in me and I in my Father." John 10:37-38. Jesus, Christ while on earth was in the form of a servant; he had disrobed himself of the exercise of his divine prerogatives. He had emptied himself of these prerogatives, and taking the form of a servant, coming in the likeness of men, and being found in fashion as a man, he became obedient even unto death, yea the death of the Cross. Phil. 2:7-8. In this state of humiliation, he became the organ of divine Revelation. God spoke in him as Son. As Son, he was not speaking of himself by virtue of his own inherent divinity, but the Father was speaking in him.

2. The relation of the Son to the universe is now mentioned to show not only the appropriateness of his being the organ of a complete revelation, but also

emphasizes the relation which he sustains to God. God "appointed him heir of all things, through whom also, he made the world—the ages." This heirship, to which the Son was appointed, was not realized before his incarnate death, resurrection and ascension. It was the eternal purpose of God to make him heir of all things. "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him—for him." Col. 1:15-16. All these were created for him in the eternal purpose of God. But this "heirship of the Son was realized by the Son incarnate through his humanity." It is this realization which the writer would emphasize. "Christ's supreme authority, purpose, in the eternal councils, promised before the incarnation, bestowed at his ascension, which he retains until the second coming, when it is enhanced in glory, while restricted in sphere, is here denoted." This heirship of the Son, he holds not only because of his sonship, but it is confirmed to him as a reward of faithful service. In the light of what he had been, "existing" in the form of God, and holding his equality with God, as a means of his self-enrichment, but emptying himself of the exercise of his divine prerogatives, God exalted him and gave him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God, the Father." Phil. 2:11. Both his sonship to God and his filial activity in rescuing the moral government of God from the thralldom of sin, are made the basis of his heirship of all things, as the heirship of the Son shows the final goal of all things, whether all things tend and find their end. The writer looks back from whence all things came; they all came into being through him. "Through whom he made the ages." The Logos, or Word, was God's creative instrumentality. "All things were made through him, and without him there was not anything made that was made." "All things have been created through him and unto or for him." The "ages" were created through him. By this, the writer doubtless means to speak of worlds in time. When we think of the universe in its actual constitution as a whole, we regard it as the cosmos, the world. When it is viewed as an order existing in time and developing in successive stages or dispensations, the scriptures designate it as the ages. Such is the term employed in the text. The last conception includes the first. The whole superstructure of the creations, both in time and space, are the outflow of the Father's creative power exercised through the Son. All the successive developments in the onward march of history; all the systems and orders of being in God's universal empire, are but the evolutions

of God's purposes and have been all effected through the Son. He is the Alpha and the Omega, the beginning and the end.

3. Here the Son's nature and work are brought more prominently forward. The Son is "the effulgence of God's glory and the expressions of his essence." In these words, both the manifestation of the divine attributes and the embodiment of the divine essence is represented as invested in the Son. The expression "effulgence of the divine glory," may be held, for practical purposes, to mean, as the "raying forth of the divine glory." The glory of God is his outshining excellence, the full manifestation of his attributes, so far as they can be accommodated to the limited apprehension of man. The effulgence of God's glory would mean that the Son is a raying forth of this outshining excellence. He is, therefore, the interpreter, the exegesis of God. John made this claim for Jesus. "No man hath seen God at any time; the only begotten Son, who dwelleth in the bosom of the Father, he hath declared him—given an exegesis of him." John 1:18. The effulgence of his glory is, therefore, the form or image which expresses his glory. As the photograph expresses the physical form and attributes of the original from which it was taken, so the Son expresses the attributes of the divine being. As the photograph exists separate and distinct from the person whose image it expresses and embodies at the same time the notion of derivation and resemblance, so the Son as the effulgence of God's glory, is an independent but derived personality, and an exact expression of outshining excellency of God. The writer supplements this statement with another which discloses the Son as the expression of the essence of God. In him the Divine Being is brought before us as perfectly as our limited powers will permit. The Son in historical activity was not only sent of God but was God. The Word which was God became flesh and dwelt among men. There was in him the essential being or essence God. This divine essence of being does not forbid the Son's undergoing such change in his form of existence as is necessary for him to make a complete revelation of God to men. It is in this that his superiority as an organ of divine revelation obtains. He could become weary, he could learn obedience, he could taste death. His divine nature made him capable of taking the form of a servant. Having the right of self-disposal, he could become subject to human conditions without violating the law of his being.

4. Our author now passes from "the absolute being of the Son, to his action in the finite creation under the conditions of time and space." He is bearing along, or guiding all, by the word of "his power." All things were created through him, and all were created for him, and he bears all his on by the word of his power. This world is not a machine running by the inex-

orable and immutable necessities of physical law inherent in the elements out of which it has been made; but the Son is guiding and sustaining the whole universe of things on to the final goal provided for in the eternal purpose of God. "The eternal Word, through whom the universe was created, is still the life and sustainer of it; and this eternal Word took bodily form and manifested his fullness in Jesus Christ." Away with the mechanical view of this system of things. Away with the idea of a God-abandoned universe.

"How much more sacred and beautiful does the world become when we get back to Christ, its maker and its life. The smallest diatom that clings to the waving reed is worthy of profound study because the will and wisdom of Christ are displayed in it, and the Milky Way is but the dust thrown aloft by the invisible chariot wheels of the infinite Son of God as he rides forth to subdue all things unto himself."

All the Baptist pastors in New Orleans are at their posts, and rendering regular and efficient service. Bro. John F. Purser has not been away at all during the summer, and Brethren D. I. Purser and Whittinghill cut short their vacations and went home to render what service they might during the pre-

vious season. As we have learned, but few of their people have suffered, and we devoutly pray that they and their flocks may be spared, and may the divine favor rest upon them in great blessing and prosperity.

Up to the present date, Oct. 13, we have not, in Meridian, had a single "suspicious case of fever." Our doctors have been constantly on the alert for the dreaded enemy, but have found nothing. Our city Board of Health, and our city Councils have maintained a most rigid quarantine, and our people have very sensibly and gratefully rendered all the assistance in their power. Now to all of this, by the overruling and providential care of our gracious God, we acknowledge hitherto exemption from the plague. We are sure our people appreciate this great blessing, and are duly grateful. We often also hear words of sympathy, and earnest prayers for the people where the sickness prevails. May the Lord send them help.

We are glad to report Bro. J. R. Farish very much improved. An attack of chills has rather worsted his fine physique, but thanks to the excellent skill of our Dr. N. L. Clarke, the tender care of a faithful wife, and the good providence of a gracious Heavenly Father, he bids fair to soon be his entire self again.

Executive Board Tiptah Association.

I hereby call a meeting of the Board to meet at Guyton church October 20th at 3 p. m. The fifth Sunday meetings have been called in, which were to meet at Guyton and Chewalla churches. Further announcements will be made through the papers.

W. E. BERRY,
Ch. of Ex. Board.

first class teachers should
be for circulars. tf

ONE PLAGUE AT A TIME.

We find in THE BAPTIST RECORD a statement that the yellow fever scare has broken up the council which has been called "by Rev. M. T. Martin's church." This council was to consider and pass upon the orthodox of Mr. Martin's burning question in Mississippi. It seems that the church at Waco, Texas, has already pronounced Mr. Martin a heretic, and has deposed him from the ministry. But subsequently another sovereign church restored him to the ministry. At the late meeting of the Mississippi State Convention, resolutions were passed condemning Mr. Martin. But Editor Hackett and some others think this was beyond the province of the Convention. For that body to pass resolutions in condemnation of Dr. Whitsitt was all right, but to pass such resolutions against Mr. Martin was unheard of usurpation. Hence there must be a council, and perhaps at this very moment this council would be in session but for "Yellow Jack." This gruesome guest, who has brought so much distress into portions of our fair Southland, occasionally has a benign influence, too. We are sure that the more of these "councils" and "trials" and "scrimmages" generally he breaks up, the better off the cause will be. *Religious Herald.*

The above, taken from the *Religious Herald* of Oct. 7, 1897, is given here for the purpose of a little friendly puncturing in order to let a little of the bad air out of it. And,

1. Bro. Pitt assumes that the mission of the present largely prevailing sickness of yellow fever was to prevent the assembling of the council to investigate the views and methods of Rev. M. T. Martin. Well, it had not occurred to us that such was the case, but now that he has suggested it, maybe this is the solution of the matter. If that is a correct interpretation of the providence, however, then it must be that it is according to a general principle, and thus we are enabled to understand and interpret some other providences hitherto utterly inexplicable. It is only on this principle that we can understand (what is quite clear now) why a visitation of death removed the great Dr. J. B. Jeter from the editorship of the *Religious Herald*, and allowed the little R. H. Pitt to go in and rattle around in his capacious room like a duck-shot in a dish-pan, making a prodigious lot of racket, even though there was but little or no real good sound sense.

2. If our Bro. Pitt's "Yellow Jack" argument against the council has any force, then all of our deferred Associational and Conventional meetings have been broken up and lost, for they were prevented by the same obstruction. But as it seems, they are all in due course of time to materialize on changed dates, and meet all the purposes of their origin and being all the same. Even so it is quite probable, despite the foolish vapors of Bro. Pitt, and the rancorous ravings of another one or two revolutionary newspapers, that a council will come into force, the Martin trouble be duly considered and settled on gospel principles, and the world still roll on in its old-time orbit.

3. And, lastly, THE RECORD editors and many others are sought to be placed in a ridiculous attitude because they favored the action of our Mississippi Convention as to Whitsitt, and opposed it as to Martin, just as if the two cases were in any sense alike. It may be useless to attempt to show Bro.

Pitt the difference, but others will not fail to see it, and we will make the effort. The Convention resolutions asked for the retirement of Dr. Whitsitt, by the Seminary trustees, solely on the ground that he had pursued a course that had estranged a large number of Baptists from the Seminary, greatly to its injury and the hindrance of the cause. Well, now, if the Convention resolutions, as to Prof. Martin, had taken similar grounds, that is that he had pursued such a course in his preaching and methods as to produce division and distraction among our people, estranging many of them, and greatly hindering the work of our Convention in missions and education, and recommended his church to enquire into the matter and restrain or remove him, then THE RECORD editors, and all others, would have consented to the action as readily as they did to the Whitsitt resolutions. Then, again, if the Convention resolutions had cited and condemned Dr. Whitsitt's writings in the newspapers and his recent book, "A Question in Baptist History," as unsound and heretical, as it did Prof. Martin's, then THE RECORD editors, and the others, would have opposed the action with the same force that they have the action referring to Prof. Martin.

A VALUABLE SERIES.

We have arranged for two splendid series of articles to come out in THE RECORD, under the headings of "Expository," and "Baptist Landmarks." The first will be by our worthy associate, Rev. R. A. Venable, and will be a practical treatment of the epistle to the Hebrews; and the other from the pen of our beloved S. W. Sibley. The writings of these two brethren already gone forward in THE RECORD are a sufficient pledge that they will not only be worth reading, but of being preserved and read again and again. The first one of Dr. Venable's series appeared in THE RECORD of last week, Oct. 7, under the caption of "Homiletics." The first of Bro. Sibley's is in this number. We advise every one to turn back and read them both, and then preserve all the succeeding numbers for future use. It would be well for every lover of the truth, and who desires more light on the Bible and Baptist doctrines, to call the attention of their friends to this feature of THE RECORD, and induce them to subscribe for it at once. We will be glad to furnish back numbers as far as we can. Now is the time to send for the paper. Let every one see our premium list, and select a premium to go with your paper, if you like. The Bible, worth \$3, and THE RECORD \$1.50, one year for only \$2.50. Dr. R. A. Venable's excellent book, "The Layman's Handbook," worth \$1.00, and THE RECORD, for \$2.00, and any other book in the list as therein offered. Brethren, let us hear from you at once. Send us all the cash you can, for we very much need your help. "As ye would that men should do unto you, do ye even so to them."

OUR FIELD GLASS.

Again, our notes got knocked out of last week's RECORD because of other pressing duties, very much to our regret. We will try to be regular in our work from the present on. While rigidly quarantined against the entire outside world, it is a matter of profound gratitude that we have so far not had a single case of suspicious fever in Jackson. — Dr. J. M. Frost, the excellent secretary of the Sunday School Board, is kindly sending us twelve copies of weekly Kind Words, and twelve copies of the Primary Quarterly for our children. At the Orphanage, we have a little Sunday School every Sunday afternoon, which is quite beneficial. Also we have engaged a competent and pious young lady for the present, to teach them (all who are old enough), through the week in spelling and reading. The Lord's blessing seems to be resting upon the Orphanage work. — Speaking of Dr. Frost, the Convention publications seem now to be unsurpassed in excellence. He and his co-laborers have surely reached the mark.

place a group of country or village churches in correspondence with two most excellent and consecrated pastors. Bro. J. W. Sturdivant has resigned the care of all his churches in the vicinity of Senatobia, and is willing and anxious to make pastoral engagements. We know him quite well, and know him to be an excellent preacher, and a good pastor. Withal he has a charming young co-pastor, who would be a valuable addition to any community. We know of another young and gifted and consecrated pastor who wishes a location in a country or country churches. He and his wife could occupy successfully any such pastorate in the State. We will give his name privately to any churches interested. — Our brother, Rev. W. M. Farmer, Summit, writes concerning the Bogue Chitto Association: "We had a harmonious meeting, and would have been glad if you or Sister Foster could have been with us. We are all well and happy. These are cheering words, and we rejoice with Bro. Farmer, and wish we could have been at the Association. Then, too, our brother and his wife have recently been through 'the deep waters' of affliction in the loss of their dear babe, and we sympathized with them in their affliction. — We see it announced that Miss Ellen Echols, of Senatobia, has recently exchanged single blessedness for married bliss, and has become Mrs. Goldsby. We do not know the groom personally, but we do know he has drawn a prize in the matrimonial market. Miss Ellen will make an excellent wife, and deserves all the honor and good treatment a husband could possibly bestow upon a wife. May great happiness be their portion in life. — We have received a number of requests for Orphanage catalogues. We will be glad to send one to any one who wishes one. A postal card will bring you one, provided your address is plainly given. In one or two cases no address was given, and so we did not know where to send them."

NOTES.

From this date we will sell new, standard pianos for cash for \$100. — THE CHURCH MUSIC HOUSE.

A RARE OFFER.

We are prepared to offer as a premium with THE BAPTIST RECORD a choice church organ of the Chicago Cottage style, with two sets of reeds and octave couplers, in either oak or walnut case. This organ is a bargain at \$45, but we will furnish it to any one sending us 75 subscribers, with the cash, at \$1.50 each per annum, the church paying freight from the factory. These names and money must be sent direct to the office at the expense of the sender, and not paid to an agent, as we could not afford to pay agent's commissions. This offer will hold good until January 1, 1898. Now, to any church that desires an excellent organ on easy terms, here is the opportunity to get it. The organ will be furnished by the old and reliable music house of A. Gressett, of our city, whose long and successful acquaintance with the business is a sufficient guarantee of fair and satisfactory dealing.

Lola Graves Crutcher.

She died at the home of her mother, Mrs. J. R. Graves, Memphis, Tenn., on Tuesday, Sept. 22, 1897. Thus the circle is closing in. It was eleven years to the day since Dr. Geo. Graves died. Since then Mrs. Marks, Dr. Graves' sister, and her oldest son, Percy, have died. Mrs. Crutcher was nearly 32 years old. She and her brother, George, were baptized into the fellowship of the First Baptist church, Memphis, by their father, on the same day in the year 1877. She had not enjoyed good health for several years; was never very strong. She suffered much. A malignant catarrhal affection made her susceptible to tuberculosis, and her physician says she contracted it from nursing her mother-in-law, and of this she died. She leaves one child, a boy of about two years of age. She was aware of her approaching end, and spoke calmly of her departure. She left a large circle of friends, who feel the loss keenly.

O. L. HAILEY.

Fort Smith, Ark. While we have not enjoyed the pleasure of a personal acquaintance with Mrs. Crutcher, yet we beg to extend our sympathy to the bereaved family as one personally interested because of the undying love we bore to the great and good man, her father. We shall always cherish his name and memory as one of our best friends. May heaven's blessed consolations abound with the mother and husband and family. — Eds.

DEAR RECORD: — I see in the Woman's Department of THE RECORD this week an article under the head of "Small-Minded Women" and it is said "they fashion their own crosses and then imagine that providence has ordered them." Now it seems to me that I have seen something vastly like that in men also, men who fashion their own bigness and goodness, but whose pitiful littleness is the most prominent thing about them. If you don't accept their theories they charge you with attempting to "rule or ruin" and will risk breaking their poor little cast iron necks in their mad haste to separate between themselves and you and yours. Yes, there are "small-minded women" and — and — men too.

Missions and Quarantine.

Possibly no other influence has wrought such wide-spread disaster to the business interests of our country as has the quarantine. Its necessity I do not question. Its prompt adoption, while working hardship in individual cases, has no doubt secured to our State at large immunity from a dread contagion. The business of the country has been at a stand-still for weeks. The floods of the early spring had the same, but local effect. The drought had the same, but also local effect. The quarantine has been universal, and the stagnation as wide. In many places homes as well as business have been abandoned.

All this has been particularly hard on our mission interests. The demoralization in business necessarily affected the circulation of money, and this, of course, has much to do with mission contributions.

August receipts are usually small, for during this month the churches are engaged largely in their own affairs. The protracted meeting season is on, and what little money is in circulation is being hoarded for the employment in paying the pastor and his help in the meeting, yet there is some effort made to send something to the September Associations, which lightens the burden, and by the closing up of the Associational period our work is easy again. Many of the September and early October Associations have been postponed, and so we have not had our usual relief.

□ Brethren, sisters, pastors, our Fathers, will you think on these things? Will you pray God to show you your duty in the light of these things? Not all of you have suffered much. Few of you have suffered any loss. God has mercifully spared you from the pestilence. It hath not come nigh thy dwelling. Your loved ones have not been smitten. Will you not lay a thank offering before our God while you praise Him for His goodness? Six of our missionary pastors have been in more or less exposure. So far their lives have been precious in the sight of the Lord. Will you not pray for them, and will you not help in this time of need? A. V. ROWE.

SOME COMFORT.

We find the following telegram in THE New Orleans Picayune, of October 6th. There ought to be more than a grain of comfort in it to Dr. Whitsitt:

Montgomery, Ala., October 5. — Rev. Stephen Tucker, D. D., recently of Decatur, Ala., a minister who for years has stood high in the Presbyterian church, resigned his denominational faith, and was ordained as a Baptist minister here this morning. Half a dozen Baptist ministers officiated in the ordination ceremonies. Mr. Tucker was influenced to change his church relations by the arguments of Rev. Wm. H. Whitsitt, in the recent controversy among Baptists about baptism. Mr. Tucker being convinced that immersion is essential to Christian baptism.

ASHEVILLE, N. C.

Asheville, N. C., is situated in the heart of the mountains of Western North Carolina, 2,000 feet above the sea level, is free from all malarial and fever diseases, and is reached via the Southern Railway, on most convenient schedules.

CHRONICLES.

L. A. D.

We Baptists are a "peculiar people," but not always "zealous of good works." Some times we lack charity, and fail to regard the "eleventh commandment." While the "higher criticism" strives to reach beyond what "is written," the "lower criticism" tends to pull back all progress it does not understand. There are preachers who go too far, and others that do not go far enough; some go outside the Bible, and some fail to go into it — between the two extremes there is a medium.

There is Trinity in almost everything. We have body, soul and spirit — muscle, brain and heart. Too much of the preaching of this day is to the brain, instead of to the heart. Note the three classes of people seeking entertainment — those who are drawn by animal instinct, they that "bask in imagination, and such as would know the Way of Life. These latter "search the scriptures" — as did Jesus, and quoted from twenty-three Old Testament books, in the Gospels. Baptists have the doctrines, but many, so far from being faithful, practically deny "the faith."

One of the most remarkable cases of a faithful Baptist is reported of Samuel Winterton, Keyport, N. J., who never once failed to attend his Sunday School for thirty-three years and sixteen weeks — 1782 consecutive Sundays. What a commentary on the faith of Baptists who have never been to Sunday School at all. It will not do to say the neighborhood is too sparsely settled to have a Sunday School, for Satan has his, and they are rather largely attended, sometimes by professing Christians.

The growth, strength and influence of Romanism is due to its faithful ministry, sacrifice and patient continuance in its work. No danger will deter from duty; no deprivation too great a denial for "the church;" no labor lost that is lavished on its requirements. When will Baptists learn something from this devotion, and strive to illustrate the teachings of the New Testament in "their walk and conversation?" The injunction of the Apostle Paul needs to be emphasized. "Preach the Word."

A false idea has obtained of education. It is not a "packing," nor a "cramming," but a drawing out! The truly educated will use the simplest language, and accommodate himself to his hearers. He will, if a preacher, aim at the heart, rather than at the head; for his object is "knowing the terror of the Lord, to persuade men." In order to do this, he must "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Drawing from without, and development, within is a better idea.

Speaking of development, our seven colored churches in Meridian are trying to keep on the right track. One of them recently called a council, including white brethren, to settle a serious difficulty, and another to discourage the organization of another small church in its immediate vicinity. The party proposing to make the "division," has since announced the intention of forming a "free will Baptist church." The other churches are all a unit.

UNION BAPTIST CHURCH.

West End, Meridian, Miss., Oct. 4, 1897.

There was a largely attended council meeting at the Union Baptist church (colored), West End, yesterday afternoon. The meeting was to consider the action of J. H. Thompson, of Kentucky, who has been engaged in an attempt to establish another Baptist church in West End, which is deemed unnecessary.

Bro. L. A. Duncan delivered a brief address on the subject of Sabbath Schools, after which the following action was taken: The following Baptist pastors, deacons and members were present, who had been invited by the church to sit in the council, viz: Dr. R. A. Venable, Rev. S. A. Rivers, Brethren L. A. Duncan, C. L. Davis, Attorney J. C. Hill, J. W. Smith, Rev. T. A. Jones, Dr. J. A. Hackett, Rev. J. T. Rhine, Rev. N. H. Baynes, Rev. J. H. Jamnighan and T. B. Henderson.

A Good Meeting.

I have just closed our annual meeting at Pioneer, Wilkinson county. We began on Saturday night before the fifth Sunday in August, and continued to the first Sunday in September. We had only four accessions, all for baptism. We baptized three of them at the close of the meeting. The baptism was witnessed by a large audience; I think there must have been between 250 or 300 persons present. Bro. T. M. Ellerbe was with us, but he was sick and not able to do much preaching, though he preached us some good sermons when he did get up. Our church is in better shape spiritually, and I hope we will push on to still higher plains of Christian usefulness. We have a great field here to work. Great things are to be hoped for in the future if we can only have our hands loosed and have the co-operation of the Board. We were with Bro. T. M. E. in one of the best meetings we ever attended. There were twenty or more for baptism. E. H. GARNER, Wilkinson, Miss.

NOTICE.

Notice is hereby given that the 28th annual session of the Fair River Association, which was appointed to convene with the Shilo Baptist church, in Lawrence county, to meet on Friday before the third Sabbath in October, 1897, is postponed until Friday before the third Sabbath in November, next. All delegates and other interested parties are requested to take due notice and govern themselves accordingly.

This action has been deemed advisable on account of existing quarantine regulations and general feeling usually incident to the yellow fever now prevailing in certain portions of this and adjoining States.

By order of the Executive Committee. J. J. GARNER, Secy.

CHRONICLES.

L. A. D.

During the quarantine, some of our Sunday Schools have been suspended, at least for one or two sessions. Forty-first Avenue is an exception, and the Highlands it seems; though the First church missed only once. Last Lord's Day the Georgetown Sunday School resumed its meetings; it will soon be known as the "Seventh Avenue Baptist Sunday School." So we will then have seven white, and seven colored churches here. Rev. W. J. David has resigned at Fifteenth Avenue; Rev. R. S. Garin has left Forty-first Avenue for the Seminary; Dr. Stone has given up the Highlands, pro tem, and Rev. A. J. Rogers, of South Side, has been called to the Shubuta church.

A very interesting letter comes to the Chronicle from Miss Iva May Andrews, formerly of Forty-first Avenue Sunday School, now of Dallas, Texas; a kind response, with valued information on some historical points, from Pastor R. W. Merrill, of Grenada. William Duncan and his wife, Louisa, parents of the Chronicle, joined the church at that place in August, 1838; by letter, from the Baptist church in Athens, Ala. Miss Mary Duncan, later Mrs. Stewart, was received for baptism September, 1838. The Grenada church was then in the first year of its existence, and Rev. J. G. Hall was its faithful pastor.

A Good Meeting.

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By order of the Executive Committee. J. J. GARNER, Secy.

UNION BAPTIST CHURCH.

West End, Meridian, Miss., Oct. 4, 1897.

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Awarded Highest Honors—World's Fair, Cold Medal, Midwinter Fair.

PRICE'S CREAM BAKING POWDER

